THE PACIFIC

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Pac Theo Sem
Reading Room

PACIFIC

DANCE OF THE SUNBEAMS.

When morning is high o'er the hilltops,
On river and stream and lake,
Wherever a young breeze whispers,
The sun-clad dancers wake.

One after one upspringing,
They flash from their dim retreat,
Merry as running laughter
Is the news of their twinkling feet.

Over the floors of azure
Wherever the wind flaws run,
Sparkling, leaping, and racing,
Their antics scatter the sun.

As long as the water ripples
And weather is clear and glad,
Day after day they are dancing,
Never a moment sad. —Bliss Carman.

THE PACIFIC

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THE PLEA FOR THE MODEL SALOON.

An editorial in The Pacific last week set forth the favorable outlook for a saloonless nation by the year 1920. Undoubtedly the battle for that will be a hard one. Every suggestion and device will be resorted to in order to side-track the movement. Among the counter movements is that instituted by what is called "The National Model License League." Its president, Mr. T. M. Gilmore, contributed last week to the New York Times an article in which he declares that while a national amendment prohibiting the liquor traffic would destroy an immense amount of property it would not destroy thirst, and "would not stop either the general use or the occasional abuse of alcoholic liquors."

Mr. Gilmore wants what the League calls a model license law for model saloons. He calls attention to the fact that several of the nine states which now have prohibition laws expressly permit the individual to import whatever he wants for home use, and The Times expresses the opinion that it is more than probable that without such permission the laws would be frankly expunged from the statute books. "The weight of the laws is not felt by the communities adopting them so long as there is contiguous territory that is 'wet' and will supply them." But, inasmuch as a general prohibitory law would shut off such supplies to the consumers, The Times is of opinion that the people will not pass such a law.

Attention, however, is called by Mr. Gilmore to what we presume is a fact that the Anti-Saloon League movement is merely against the licensed sale of liquor, and not against its individual use. Captain Hobson, who has been a leader in the movement for national prohibition, is mentioned as having declared that nation-wide prohibition would not interfere with a person lawfully distilling all the liquor desired for his own use. Mr. Gilmore follows this statement with the assertion that "if every man was permitted to be his own distiller the consumption of alcoholic liquor, it is safe to say, would be much greater than it is now, when even those living in prohibition states can get a supply of a gallon as often as desired."

This is one of the many specious pleas for the licensed saloon. Mr. Gilmore makes a mere assertion; he gives nothing to substantiate it. It is highly improbable that if people were their own distillers the consumption of alcoholic liquor would be greater than it is now. The saloon is constantly creating and appealing to the appetite for drink, and we cannot conceive of one so model that it would not do this.

Mr. Gilmore says in his article that one with a gallon of liquor at his home—which can be now in some of the prohibiton states—"is apt to drink more of it than he would if permitted to go into a licensed saloon and take a drink occasionally."

In some instances this might be, but not to any great extent. The statistics show a great falling off in the consumption of liquor in the prohibitory states, and a much less consumption per capita in those states than in the states having licensed saloons. And whatever consumption there is in the prohibition states is due largely to the "boot-leggers" and "blind pigs."

Very few thoughtful people will be misled any longer by any of the specious arguments for the saloon even in the proposed "model" form. The handwriting on the wall is that the saloon has been weighed in the balances and found wanting. It must go. If not so early as 1920, then, not very long thereafter.

The fact that there will under national prohibition be no territory from which liquor by the gallon can be imported, even for home use, and that consumers will be confined to their own distilling will have some influence with voters of course; but it will not be great. So great an evil is the saloon that to despair of its elimination would be to despair as to our future as a nation.

THE DOCTRINE OF IRRESPONSIBILITY AGAIN AVOWED.

In his masterly arraignment of The Bulletin for its preaching of the dangerous doctrine of irresponsibility, Dr. Aked says: "You do not apply the doctrine all round; you do not apply it to me. You allow your writers to lampoon, misrepresent, and denounce me in the belief that I am responsible, as I am, for my actions, but when it comes to the burglar, the ravisher, and the assassin, then your doctrine of irresponsibility is allowed play."

We are reminded of a paragraph in Bernard Shaw's "Man and Superman," where one of the characters says of another that she will never consistently practice her theories. She herself is a liar and a bully, but says Tanner, the man she is pursuing, and to whom she is lying: "If she has children she'll take advantage of their telling lies to amuse herself by whacking them. If another woman makes eyes at me, she'll refuse to know a coquette She will do just exactly what she likes herself while insisting on everybody else doing what the conventional code prescribes." In short, says Tanner, "I can stand everything except her confounded hypocrisy. That's what beats me."

We do not mean to charge the Bulletin management with hypocrisy, but only with great inconsistency. When it suits its purpose it holds to the doctrine of responsibil-

ity, and will denounce. When it suits its purpose it holds to the doctrine of irresponsibility and will so excuse wrong-doers as to make itself a real danger wherever it goes.

Unfortunately just now the managing editor of the Bulletin is so obsessed with the idea that the cause of the weak, the erring, and the sinning has so few to defend it that all the energies of the paper have for many months been devoted to long drawn out excuses for all kinds of vice and crime, and nobody is lampooned except those who run counter to their crusade.

For example, the first chapter of Donald Lowrie's story of his life out of prison exploited a violation of prison rules on the day of his parole. Lowrie writes himself up as a very daring hero—doing something which he says if he had been discovered would have kept him in San Quentin up to the present time. It is not surprising that with such encouragement men are rebelling against all prison discipline and that we have now and then such outbreaks as the recent one at Folsom.

It is evident that The Bulletin intends to continue in its course. Several weeks ago The Pacific quoted the managing editor as saying in a public address: "Hereafter I am going to let the other fellow severely alone,and permit him if he choses to work out his salvation in his own way. I feel sure I am not fit to judge him or to hunt him, or to criticise him, or to send him to jail." And a few days ago it summoned Dr. Aked to a choice of a return to even more barbarous punishments than any in the past, or the relinquishment of the theory of punishmet altogether. Thoughtful people generally will not believe that they are shut up to any such choice. They will continue to believe that punishment has a deterrent effect, and that determinism is not consistent with the something within every human being which sounds the words ought and ought not.

PACIFIC COAST NOTES.

A Pacific Coast Presbyterian pastor testifies that he has been making use of Dr. Washington Gladden's book, "Present Day Theology," with interest and profit.

The newly elected president of the State Sunday-school Association, for Northern California, is a member of the Church of the Disciples, usually known as the "Christian" Church—the Rev. H. O. Breeden of Fresno.

A young man who is a member of one of the Methodist churches about San Francisco bay read in a Y. M. C. A. reading room the Scottish Rite Auditorium addresses, published in The Pacific, and sent for a half-dozen copies to hand to friends.

An elder in a California Presbyterian Church has sent to friends on the Coast and in the East about 25 copies of The Pacific containing the addresses on "Our Changed Conception of God," "The Changed View of the Bible," and "Christ from the Modern Point of View."

The editor of The Pacific is in receipt of a letter from a Presbyterian pastor in California asking for some of the pamphlets containing the addresses on "What We Believe," for distribution among his people. He says that he has read the addresses with great interest and profit. He adds: "Our church needs this enlightenment; and it is surely coming, though not without a profound struggle."

"The most Christlike member of my congregation, and superintendent of the Sunday-school is a Unitarian in faith, and was before I came here." So writes the pastor of a Presbyterian church in California. What shall be done about it? Will the Herald and Presbyter, our Cincinnati contemporary, please advise? We do not intend to give the name of the pastor or church; but, doubtless, a heresy detective could ascertain and a hot time brought on in a presbytery.

Woodland is one of the many California cities having large prosperity without the saloon. Since the saloons were voted out more than two hundred new buildings have been built and others are contemplated. That towns and cities can have and will have remarkable growth without the attractions of the saloon witness further such places as Long Beach, Pomona, Redlands, Riverside, Pasadena and many others in Southern California—and notably in Northern California, Berkeley.

Governor Lister, of Washington, wrote recently in answer to an inquiry from the East: "The women of this state have enjoyed full suffrage now for about three years. I know of no one who was in favor of granting this right who today opposes it; and large numbers of those who were opposed to the constitutional amendment granting equal suffrage are now in favor of it. The results in the state of Washington have certainly indicated that the women of the state assist, rather than otherwise, in public affairs, by having the right to vote."

A correspondent of the California Christian Advocate says of the addresses, at the State Sunday-school Convention, by Professor Parsons of Pacific Theological Seminary: "His expositions of the Sermon on the Mount were evangelical and deeply spiritual. These addresses were greatly enjoyed by ministers and laymen alike." Of Dr. Aked's address on "The Crusade Against Vice," the Advocate correspondent remarked: "A masterly address—the armory being crowded to the doors." The Advocate chronicles the fact that of the seventy ministers at the convention thirty-five were Methodists.

The Watchman-Examiner, a paper representing the Baptists, quotes the Rev. Dr. Madison C. Peters as saying: "I have determined to do what I feel I ought to do, and never should have undone, return to the Baptist fold, where I feel I really belong by nature as well as by choice. It is better to be right than even to be consistent." Dr. Peters supplied the pulpit of the First Congregational Church of San Francisco several months before Dr. Aked was called. He had been in the Presbyterian ministry for several years previous to that time. Our thought was, when he was here, that he was broad enough to work wherever a field for service opened up to him, without regard to denomination. And that is where a man belongs—and not where he may have church membership.

It is evident that Washington surrenders Dr. Van Horn to California reluctantly. The last Sunday evening for him in Seattle the First Presbyterian and the First Methodist churches closed their services early and the pastors went to Plymouth Church, where they spoke words of high appreciation of the pastor about to take departure. At a farewell reception on Monday the Rev. Dr. Dyer of the First Congregational Church of Tacoma, speaking for the Washington Congregational Conference, said: "You have been through your years of residence here a leader and a chieftain in the high tasks that have been ours. By your sagac-

ity and consecration you have advanced the prestige and influence of Plymouth Church, which is more than a local achievement —it is a vast encouragement to all the churches of our order in the Northwest." Dr. Mason of the University Church, Seattle, spoke of the spirit of unselfishness which had characterized Dr. Van Horn's relations with brother pastors.

Professor Shepard of the University of Southern California is a son of Bishop Shepard of the Methodist Episcopal Church. It is significant that in a recent address at the Monday meeting of the Methodist ministers of Los Angeles, which was on Rabindranath Tagore, the Hindu poet, he used the poet to emphasize the probable coming together of religionists in the East and the West, Christianity being enlarged, broadened and enriched by the spirit of the Orient.

"Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

Time was when such a position as that taken by Professor Shepard would have been a bombshell in a meeting of Methodist ministers.

Last Sunday Mr. Samuel D. Mayer entered on his forty-third year as organist of the First Congregational Church of San Francisco. This is a remarkable record—unparalleled, so far as we know, in any church in the United States. Among the notes on the calendar last Sunday was one chronicling this unique record, which ended with these words: "We congratulate him. We congratulate ourselves. We are very happy in the knowledge of his love and loyalty. We are very grateful for all that he has done for us. All hearts wish him well. We pray for him God's continuing blessing." Dr. Aked called special attention to this note, with added words of appreciation and affection, and stated that he had taken the liberty to suggest to Mr. Mayer what the response should be. Immediately at the close of his remarks the melody of the hallelujah chorus sounded forth from the great pipe organ. It was all very beautiful and thrilling. A very fitting and a thoroughly inspiring way to usher in the 43d year of a service which has forever entered into the spiritual life of the First Congregational Church of San Francisco!

It is well to know your enemy—that is, what he thinks about you. Last November we clipped from a liquor journal the following note which mislaid for a while has come to light again. Temperance workers will see in it what kind of people a liquor leader represents them as being. It reads: "While in Santa Cruz during the first part of October Mr. Ed M. Lind, manager of the A. P. Hotaling Company of San Francisco, gave some good advice to the saloon men. He told them: 'Saloon men must organize all over the State. They have a lawless element to deal with and must prepare for initiative action. Saloon men should discountenance all infractions of the saloon ordinances in the various towns and cities, no matter how drastic those ordinances may be. Very often ordinances are made for the purpose of bringing about infractions. The Prohibitionists are the kind of people who corrupt the lawmaking functions of the community so as to reduce men's respect for the law. They bedraggle the law so as to make decent people look down upon it. But saloonmen should understand this and, instead of showing any disrepsect for law that is led astray and bemired, they should do everything to uphold every ordinance with the hope that justice will finally prevail." "

CHRONICLE AND COMMENT.

"Some people declare low wages cause a girl to go wrong. I say in most cases it is low morals. A girl's will power is the controlling factor." So says Bishop Quayle of the Methodist Episcopal Church.

The young and progressive Indians of the United States want to be independent of the Indian Bureau. They would have each Indian allowed to have full control of his own property; educated in the same schools as white men, and to have similar opportunities in every respect. Others, especially the older ones, think otherwise, and a Blackfoot says: "It is most as foolish to try to make successful farmers out of these people as it would be to make an automobile out of a wheelbarrow."

Broadway Tabernacle, New York City, now has the largest membership in its history—1,238. Twenty-four years ago, when Dr. Taylor was pastor it reported 1,220. Then it declined to 697 in 1897; and since then has advanced to 1,238. The first Sunday of April 40 persons entered into fellowship. Of those uniting by letter 14 came from Congregational churches, 5 from Presbyterian, 4 from Reformed, 3 from Methodist, 1 from Baptist, and 1 from Evangelical churches. 5 came from New York City, 5 from the State of New York, 4 from New Jersey, 3 from Massachusetts, 2 from Connecticut, 2 from California, and one each from Ohio, Michigan, Wisconsin, Iowa, Kansas, Pennsylvania, and West Virginia.

There are five million more Moslems than Christians in the British Empire. One-seventh of the whole human race is Moslem. The proportion is not at a standstill; it is increasing yearly. There are sixty million Mohammedans in India and the number is steadily growing. During the last decade the Moslem population of India increased by nine per cent, while the total population of India increased only two per cent. Many more natives are becoming Mohammedan every year than are turning to Christianity. There are twenty-four million Mohammedans in Java. Mohammedanism is absolutely dominant in Persia. Today nearly all the sacred places named in the Bible are under Mohammedan rule. These are but a few instances out of many showing the onsweep of Islam.

George Matheson was what the Scotch call "far ben." He had learned the secret of the Lord. A deep spiritual experience is not easily counterfeited anywhere; on the printed page, the attempt is almost instantly detected. The recurrent false note or artificial phrase gives the whole pretence easily away. On the other hand, one almost as certainly recognizes the utterances of one who has laid hold of the deep things of God. Everything Matheson ever wrote was of this order, and left his readers with the indubitable consciousness that the writer had seen the King. The Revell Company is now putting out a second edition of **Day Unto Day,** a selection from the blind mystic's prayers. It is quite impossible to describe the beauty of these petitions. They are of the things one must read for himself. They are the breathings of a human spirit in actual touch with the Divine; and speak the solace of prayer in times and seasons of sorrow, suffering and soul-loneliness, as well as in the hours of sunlit day.

Robert Haven Schaufler would not have his famous poem, "Scum of the Earth," used as a plea for unrestricted immigration. He says: "I understand that various people look upon my poem, 'Scum of the Earth,' as a special

plea for unrestricted immigration. I wish I could let them know that it was never intended as such. Far from advocating unrestricted immigration I would welcome more searching tests than the Burnett-Dillingham bill proposes —tests more fundamental than such superficial matters as literacy, more freedom from grave physical disorders, and having twenty dollars in one's pocket. I am sure that the little which we already know of ethnology, psychology and eugenics should all be brought to bear on this problem of problems; and that each would-be immigrant to America should pass a test in a psychological laboratory, preferably before leaving his own land. But what has my poem to do with this question of restriction? Restriction concerns the immigrant of the future, while 'Scum of the Earth' is only a plea for that immigrant to whom we have already committed ourselves. This is all that the poem says. 'Here are our recent immigrants. Let us make the best of them; not, as heretofore, the worst. Instead of meeting them with our customary vulgar epithets of provincial contempt, let us take into account the ancient dignity of their blood, and what good sorts or racial stuff they may be contributing to the New World.' "

Dr. Jenkin Lloyd Jones has been conducting at the Abraham Lincoln Center in Chicago a novel class for immigrants. He selected competent representatives of different foreign groups to state to the class the point of view of the respective group of people, their characteristics, ideals, and the results of their experiences under immigrant conditions in America and Chicago. In this way representatives of the Lithuanians, Scandinavians, Germans, Poles, Bohemians, Armenians, and Russian Jews were heard. These speakers testified to what they had seen and endured through the exploitations of expressmen, hotel men, real estate dealers, saloon men and, too often, employers of labor. All agreed that in the second generation the immigrant problem grows acute. Contact of immigrant children with the more extravagant native child in the public schools and elsewhere awakens an ambition that exceeds the earning power, an impatience with conditions that breeds, first, discontent, then pretension, and these ripen into extravagance and defiance. All these witnesses testified to the corrupting power of the American saloon upon the immigrant peoples, brutalizing and stolidifying the first generation and criminalizing the second. These studies also produced the conviction that great injustice has been done to the immigrants of Southeastern Europe in classing them as undesirable and dangerous elements.

DR. VAN HORN ENTERS ON PASTORATE IN THE FIRST CONGREGATIONAL CHURCH OF OAKLAND.

The Rev. Dr. Francis J. Van Horn entered on the pastorate of the First Congregational Church of Oakland last Sunday. The assembled congregation, numbering not less than twelve hundred people, arose in greeting as Dr. Van Horn was being escorted to the pulpit by President Nash of Pacific Theological Seminary, who had been invited by the official board to give words of welcome.

On the calendar was the following preliminary "Welcome" from the church:

"The church rejoices to extend a greeting to its chosen pastor, the Rev. Francis J. Van Horn, in this first day of his ministry to us and to this city.

"We welcome him to a great succession. About the names of those distinguished leaders, Doctors Mooar, McLean and Brown, held in honor nation-wide and high, there clusters a body of tradition for which he cherishes already a profound regard and to which he calls upon us to be true.

"We welcome him to a united and aspiring church, conscious of its limitations—at least in part, earnestly desiring to know and to do the Master's will in the fulfillment of its Divine commission, and to that end seeking the fullness of the Spirit and constant access to the source of Power.

"We welcome him to a great opportunity for service. Dearly as she cherishes the memories of the past, the church fixes her gaze upon the future with high aspiration and resolve. She accepts as a law of life, 'That men may rise on stepping-stones of their dead selves to higher things,' and what she now asks is leadership, human and divine, to achieve the great ideal of a truly democratic and effective Church of 'The Living Christ of the 20th Ceutury' in the throbbing heart of the City of Oakland. Therefore we welcome Doctor Van Horn to this new ministry—new to him and new to us, in that we undertake, with him, to solve the problems, new and old, in the development of the great spiritual enterprise which the Past has committed to our hands for the Future. And we pledge to him, in this our common task, our loyalty, our best endeavor and our prayers."

D. Van Horn took charge of the services, President Nash participating by leading in prayer. His words of greeting, which he spoke for the church and for the Congregational fellowship hereabout, came just after the offertory. He spoke of the great and wonderful succession into which Dr. Van Horn was entering—naming those three great leaders, distinguished nation-wide, men great in personal ability, great in devotion, great in the expression of truth, great in leadership; and as he contemplated it, remarked, in substance: No man can enter into that succession and hold it in an easy, off-hand fashion. Only by giving yourself as you certainly will, can you enter into this succession. This church and people have no slight desire concerning you and your pastorate. They have high aspirations for the future, aspiration for things second to none in the past. Already elected in our hearts, to leadership in our fellowship, we welcome you to Oakland and to California.

Dr. Van Horn, in a brief response, remarked that the only fitting reply to these greetings must be in life and service. Letting his mind go back into the past he mentioned a conversation which he had seventeen years ago with a brother minister on the Atlantic Coast, who said to him then, "If you ever have an opportunity to go to the Pacific Coast, do not refuse it. There will be great development there and a great field for Christian service." It was Charles R. Brown who said this to him soon after he had accepted a call from the First Congregational Church of Oakland. And now something beyond his own imagination at that time was happening. He had not turned down the opportunity which came to him to go to Seattle, and after eight years of service there he was entering on the pastorate of the very church to which Mr. Brown was going when he made this remark to him.

Dr. Van Horn went on to say that he knew something of the great work done by his predecessors and was conscious of the fact that immense responsibility rested upon him, and that a great field for service lay before him. He alluded to a farewell reception given him by his minis-

terial brethren in Seattle at which Superintendent Scudder had spoken of the inspiration that Dr. McLean had been to him as a young man even as he walked the streets—a benediction in the years of his early work here and always in memory a benediction.

Proceeding then to the sermon, Dr. Van Horn spoke in a profoundly impressive way concerning "The Living Christ of the Twentieth Century."

He it is who brings to the souls of men their richest experiences; he it is who gives answer to the puzzling problems of life; he it is who gives victory.

In the course of the sermon there was mention of the Christ of doctrine or of dogma; and he remarked that he never slurred dogma, and that he reverenced all that men had tried to say compactly about Jesus Christ in the years of the past. There is no reason, said Dr. Van Horn, to apologize for the theology of the world. And he estimated more highly the man who believed something than the one who had nothing but spineless thinking. The disposition, often manifested in these days, to set up straw men and destroy them was deprecated.

After the service closed more than a half-hour passed before the auditorium was emptied. Everybody wanted to give personal greeting, and to pass to one another words expressing their joy in these their new relations.

"TESTING THE GOSPEL OF PEACE AND SERVICE IN THE MEXICAN CRISIS."

Rev. Robert W. Rogers.

(Outline of a sermon delivered Sunday evening, April 26, the English speaking Mexicans of Porterville being invited to attend and the Mexican and American flags being used.)

In the midst of his address, in which he urged a discouragement of war and a real interest on the part of Americans in the masses of the Mexican people struggling for liberty, Mr. Rogers illustrated in a helpful and forceful way what American civilization can contribute to the people of the Mexican Republic.

Explains Mexican Flag.

Raising a Mexican flag in his hand, he said: "The color green means to them independence, the white religion and the red union. And the coat of arms in the center of the white, an eagle crushing a serpent, reminds them of the heroic Aztecs who triumphed over all other Indian tribes on the site of the present city of Mexico.

"But," continued the speaker, "there is one color lacking in this flag which is found in our own." And then raising the American flag, he said: "It is the blue, the color that symbolizes hope, the background of these forty-eight stars. Like their flag, the masses of the Mexican people are without the hope that comes from equality of opportunity and the initiative and power to use it. And the duty of America is that of helping them to recover the hope that came to our own people after we had acquired our freedom and educated our children, so that they know how to use equality of opportunity.

What Mexico Needs.

"But little over ten per cent of Mexico's 13,000,000 people are efficiently educated. There are only about 20,000 Protestant church members, with only 100,000 adherents in the entire republic. The great masses are in a stupor superinduced by the tyranny, ignorance, superstition and sloth of centuries. Like a bird that has a smothered song in its terrified breast, they need to be taught to sing. They need equality of opportunity and education to wake the mind up so that they can use their lives. They need the inspiration of one more color in their flag. And if conditions will not allow them to immediately imprint it on their own standard, they need to look at the stars and stripes long enough to find its color of hope and to catch the contagion of the intelligence, industry and happiness of the American people so that their souls will begin to aspire, self-respect will come to life, and they will know better than they have known what the sacred cause is that they are fighting for and how desirous all true Americans are that they should win.

"At a time like this," said Mr. Rogers at the beginning of his sermon, "when the terrible fear of war is upon us, are there not two immediate duties that we should seek at once to perform?

Let Us Practice Peace.

"In the first place is it not the duty of every American and Mexican citizen, in this age when the gospel of peace is being taught the nations of the world, to help to develop a strong sentiment against war between these two countries? Is all this talk that we have heard about international peace during the past ten years mere school boy eloquence? And are we to allow ourselves to be carried away with a lust for war at a time when we should be inspired with the new enthusiasm of putting our years of preaching about international peace into practice, remembering that a watching and waiting policy is not cowardice but rather an ambitious effort to settle a dispute between two nations in an up-to-date manner, according to the "new progressivism" which believes that men should fight these problems out with the mind in the light of reason rather than with the sword?

War Still Hell.

'No, men of great mind and large wealth have not gone into the peace movement merely to have something to play with, but with a determination to do all in human power to prevent open conflict. For war is still hell! And the speaker who recently intimated that war was not hell should undergo a surgical operation of the soul and have his heart of stone turned into a heart of flesh, so that he can come back out of barbarism, sensitive to the sacredness of life and human enough in feeling to shudder at the thought of shedding blood.

"At the time of testing we must not forget all these years of preaching about international peace. I believe that it is the ambition of the President and men of all parties at this hour, to try to practice in the solution of this problem what we have been preaching on the peace platforms of the nations. And is it not our duty to discourage all lust for war and encourage mediation and council?

Real Interest In Mexico.

"The second immediate duty that devolves upon the American people is that of developing an unselfish interest and sentiment in favor of the struggle of the masses of the Mexican people for liberty. At this hour it is absolutely necessary that we should succeed in impressing upon the minds of the people of Mexico that we are not after their land or mines but that we are interested solely in encouraging them to secure a real democracy. If they think that we are after their land, blood will flow in

rivers in all effort at cooperation. If we can succeed in showing them that we are interested in their rights, three-fourths of the problem is solved and the councils of peace are more likely to win a splendid victory.

"Washington acted the Christian part in refusing to recognize Huerta, for he stands for the old regime of tyranny and against the rights of the people. Christian justice could do nothing else but demand that Huerta salute the flag and redress the indignities committed against American citizens. For back of the demand for a salute is the demand that the time has come when despotism must salute the ideals of the republic, when an unrecognized usurper must not expect to be honored like a true leader of a liberty-loving people. Back of it all is the demand that the world be interested enough in the struggle of the Mexican people to insist that Huerta be removed and that a leader and a government be put in his place that will insure liberty to the people.

Value of Uncle Sam at Vera Cruz.

"And has not Washington played the wise, the Christian part in occupying Vera Cruz and establishing a neutral zone at Mexico's sea port? Will it not encourage the masses to further demands for freedom? The growing child feels secure in the arms of the mature parent. The young speaker developing his talent knows a new inspiration when a Webster comes into his presence. And so the Mexican people, learning the lessons of freedom should feel stronger now that Uncle Sam, the originator of practical democracy is actually in their midst, while the tyrants should weaken in courage and power at the thought of his presence.

"I do not believe, then, that we have any right to float the stars and stripes over Mexico, if by that we would merely boast to the world that we have acquired new and widened our territory. But I do believe that we should place our flag alongside the Mexican standard until the masses of the Mexican people catch the full contagion of our ideals and become inspired with a new courage to fully establish an effective democracy that would insure their rights as well as protection to the interests of America and other people.

How America Should Help.

"Immediate armed intervention on the part of the United States should be opposed and prevented. If America and the world is going to practice what they have been preaching on international peace, then diplomacy and counsel should continue to hold the field, not being discouraged by occasional skirmishes and infrequent bloodshed, but absolutely refusing to declare war and plunge two nations into the wholesale carnage of human slaughter.

"America is a great nation, excelled only by Russia and China in area and population. But if she is the third in these two respects, she was the first to proclaim the self-evident truth that all men are created equal. And the Mexican people can well afford to sit at her feet and learn the lessons of liberty and trust to the United States and her leaders, because she has helped other nations to help themselves."

The world has a development that the church has not, but the church has a life that the world knows not.

NO STATE RELIGION IN CHINA.

Yuan Shih-kai Issues An Explanatory Mandate.

Accompanying the mandates which have just been promulgated prescribing the worship of Heaven and of Confucius by the President and certain provincial officials, there is one explaining that this does not mean that China has adopted a State religion. The documents attract wide interest because of the long controversy to which they come as at least a temporary termination. They are taken as a declaration on the part of the President, and show that, while his Government intends to worship as Chinese Governments have been worshiping for centuries, it will not interfere with the religon of those who believe in worship in other forms. The mandates read in part as follows:

"Religious liberty is observed throughout the world. Our republic is composed of five races—Chinese, Manchus, Mongolians, Mohammedans, and Tibettans, and their historical traditions differ. Their religious beliefs are difficult, therefore, to unify. It would not be easy to adopt a State religion, for such a step might be contrary to the wishes of the people. But sacrifices offered at the proper seasons to the ancient saints and sages, as prescribed in the laws of the late Ching dynasty, did not touch the question of religion. Since they are not in conflict with a republican form of government they should be continued as a token of respect on the part of the succeeding generations.

"It will become generally known that the ceremonies now prescribed are performed, and there is danger that the ceremonies will be construed as the beginning of the establishment of a national religion. It is therefore necessary to make kown the principle which prompted the restoration of the ancient rites, and to state that they are in response to the wishes of the majority to express their reverence and veneration for the saints and sages and to preserve the traditions of thousands of years. The choice of religon is still left to the people. This is according to the liberty guaranteed by the Constitution and in accord with the practice of the world. This order is issued to avert possible misunderstanding and suspicion."

In promulgating the decision of the Administrative Council, the President, after repeating the Council's report, says:

"I, the President, am aware that the ceremony of sacrifice-offering to Heaven has been held in great reverence since remote times and preserved by the Government of China through sucessive ages. For the people to fast and cleanse themselves and pay profound respect to the Deity is rational; and no clause has ever existed in the insitutions of the country prohibiting or restricting this observance. I hereby order that the sacrifice-offering to Heaven shall be made a universal ceremony. The recommendations of the Administrative Council regarding the place and time of sacrifice are hereby approved. The Ministry of the Interior is ordered to collect opinions of renowned authorities and decide upon the special designs for the ceremonial hat and costume, the character of the ceremony, the articles to be used, etc., and to submit them for consideration and approval."

The place chosen for this worship on the part of the President is the famous Altar of Heaven, where the Emperors of succeeding dynasties have knelt and offered thanks and supplications to the open skies. The altar is a vast circular marble dais, or, rather, a series of platforms rising one upon another, the centre circle, where the Emperor formerly knelt as Son of Heaven and mediator between his

people and the Deity, being considered in former days the center of the universe.

On two sides of the altar are rows of huge open furnaces of wrought iron, and a larger one of masonry, where the ox is sacrificed. It has been several years since the Emperor bowed upon the altar in person, and it is not planned that the President shall perform the ceremony till the Winter solstice in December next, for the rite is an annual service. The altar, and also the temple and the imperial buildings in the grounds, have been neglected and are now in need of much repair and so overgrown with weeds that the pathways are almost impassable.

Not only has time been permitted to put its mark upon the place, but the vandal, too, has done his work. Movable things have been taken away—in many cases stolen—till only a splendid throne, surrounded by a dragon screen, such as is to be seen only in the Forbidden City, remains. Huge pieces of the carved marble have been hacked off the altar and the temple. Much of the wrecking has been done by foreigners, but not all: the Chinese themselves are to some extent guilty.

Now, under Yuan Shih-kai—if he is permitted to fulfill his project—this historical place of worship is likely to be kept in order and renewed where it has been wrecked. It is well known that the present President is a protector of China's monuments and works of art. Since he has come to dictatorial power orders have been issued on several occasions tending to protect and preserve historical places, monuments, and treasures.

Not all the criticsm of the President's present action is hostile. Confucianists, of course, are generally pleased. For besides the worship of Heaven the President and certain Government officials will burn incense and offer sacrifices in the Temple of Literature twice a year to the spirit of Confucius.

CENTRAL UNION CHURCH, HONOLULU, ADOPTS A NEW CONFESSION OF FAITH.

In 1910 the Central Union Church of Honolulu appointed a committee to recommend changes in its constitution and rules. In November, 1911, the committee made a report. A leaflet bearing the recommended changes was sent to all the members, and it developed soon that some feared they might lead toward Unitarianism. Accordingly no steps were taken to press the matter to a conclusion.

The Friend, a Honolulu publication, sketches as follows the steps which led to the retention of the old articles of faith as a doctrinal basis, but not to require the assent of any member thereto, framing for such assent a simple statement which is given in the following article by the Rev. Dr. Scudder, the pastor:

"Towards the end of last year the Associate Minister, Mr. Ebersole, in a sermon on the Kansas City credal platform adopted by the Congregational churches in October, 1913, expressed the wish that this platform might be substituted for the articles of faith of Central Union Church. This longing had arisen independently in the minds of a few others of the church members, and as a result one of them brought the matter before the Standing Committee which convened a special meeting of the Church to consider the question of this substitution. The Committee advocated that no decision be pressed unless it was apparent that substantial unanimity could be secured.

"The church took hold of the question with the greatest interest. Four prolonged meetings running from 7:30 p. m. to the neighborhood of 10 o'clock or later, each filling the Parish House, were required in order to reach a final decision. It was early made evident that a large number of members were very anxious to maintain historical continuity in the doctrinal basis of the Church. In other words they were evolutionists not revolutionists. Arguments urged were the simplicity and beauty of the articles of faith adopted at the organization of the Church, sacred associations therewith, respect for the fathers whose heirs we are, the representative character of the Church, its duty to its sister churches which might misunderstand the discarding of historic symbols, and conscientious objections to certain features of the proposed new creed, assent to which if substituted for the old articles of faith would be required of new members. Those who held these views were joined by others who were opposed to any credal tests for membership, and who could see no value in substituting one for another. Hence the Church by a vote of 92 to 5 reached the decision to retain the old articles of faith as its doctrinal basis, but not to require the assent of any member thereto.

"This happy conclusion left the Church without an adequate service of admission. It therefore adopted an entirely new form which requires the assent of those uniting with the Church to a simple confession of faith and to a covenant with its members. This service is especially rich in its expression of welcome to the new comers and has been framed with the thought of the young Christian uppermost in mind. The final ballot upon the adoption of this service of admission was unanimous, no one voting against it though a very few refrained from expressing themselves.

"The action of Central Union Church is in complete accord with the suggestive name of the organization in being a most happy compromise. There is no doubt that a large majority of the members would prefer an even simpler confession of faith for the assent of all who join, namely the terms which Jesus exacted of his disciples, that is, the will to follow him. But there is also a large and strong majority who believe that there should be a fuller expression of faith in God and of Christian purpose than this. Not a few of them would have preferred something more doctrinal than the confession adopted. The final vote therefore represented the personal preference of few or no individuals. It was an honest compromise, the best composite decision of the Church possible at the time.

"The Church still remains what it always has been—evangelical, which put into English means loyal to the Gospel. It retains the old doctrines, but by not requiring assent thereto it concedes full liberty of thought to every man in its membership. Anyone honestly calling himself a Christian has a full right to belong to this Church, for by the vote of 92 to 5 the Standing Committee was instructed to recommend for admission any person giving credible evidence of Christian faith. This change is not a step towards Unitarianism as some good souls have feared. In fact the Church has stepped up and entirely out of the low plane represented by such party and divisive words as Unitarian and Orthodox. It is far larger and more comprehensive than either or both of these terms. It is distinctively Christian and Union, the natural home for all sorts of believers in Jesus, whether Roman, Greek or

old Catholic, Presbyterian, Baptist, Methodist, Lutheran, Episcopalian, Congregational or any other of the churches called Protestant. It is a home for anyone who follows the lead of the Christ in service for God and man.

"Its confession of faith is as follows: 'You do now confess your faith in God your Father, and your purpose to love and obey Him; with the Bible as your guide you will to follow Jesus Christ, His Son, Your Lord and Saviour; you accept the leadership of the Holy Spirit in your life; and you dedicate yourself to the service of God and your fellow men.'

"This, when carefully scrutinized, is seen to be far more inclusive than most creeds. It takes in the whole man. Its distinctive word faith is vastly larger than the old Latin term Credo. As advocates of doctrinal tests for church membership truly say 'Every man must have his creed.' Almost always those who quote this dictum, however, understand it to mean 'Every man must have somebody else's creed,' for they at once insist upon subscription to a doctrinal statement in the framing of which the poor candidate had no say whatever. Central Union Church now believes and practices that 'every man must have **his** creed,' not a creed formulated by past ages, by a few ecclesiastics, or by a Church Committee, but **by God and himself.** That is his by divine right, and to ask him to assent to any other creed is infringing upon his sacredest prerogative. The new confession therefore uses the word faith which applied to God as object means a man's grip upon God—intellectual and moral. Here is complete freedom. The confession deals also with man's entire nature, emotion and will as well as intellect. For it passes from faith to love and obedience. Furthermore, it expresses the same relationship to Jesus which the earliest disciples had—the will to follow him. It also claims for the Christian his chief prerogative, loyalty to the inner voice, God's voice in his soul. Finally it pledges him to the service of his Father and his human brothers. It is certainly most comprehensive and while including all that is essential in every great creed it does this both with perfect fealty to the fundamental human right of liberty of thought and without exacting from any Christian, however independent his views, that curse, of which all required creeds have been guilty, mental reservation An honest man, if a disciple of Jesus, can make this confession with no compunction of conscience.

"To have done all this with substantial unanimity after ten hours of earnest discussion running over several weeks, without one acrimonious word and with the utmost good feeling is an achievement of which any church may well be proud. When it is remembered that this Church represents in its membership more than twenty-five denominations and gathers its people from all the continents and not a few islands of the world, including between twenty and thirty nationalities, it speaks volumes for the benign spiritual atmosphere of Hawaii where such an organization has been slowly evolved. Honor to the missionary fathers whose spirit is marching on in their descendants! And above all glory to God whose guidance has been so manifest in all this movement towards the larger unities of the coming kingdom!"

For never in this world does hatred cease by hatred;
Hatred ceases by love; this is always its nature.
—Dharmapala.

GRADUATION EXERCISES OF PACIFIC THEOLOGICAL SEMINARY.

The graduation exercises of Pacific Theological Seminary were held last Thursday afternoon in the First Congregational Church of Berkeley. The anniversary address was given by the Rev. Morris H. Turk, co-pastor of the First Congregational Church of Los Angeles. Many persons expressed a desire to have this able address for reading and preservation, and it will appear in full in The Pacific next week.

The graduating class consisted of the following named persons: Clarence Arthur Stone, an alumnus of Fairmount College in the year 1910; Tosake Hayami, a graduate of the Doshisha in 1905; Willis Clyde Crider and Manasha Kohara, students in the University of California. On the first two was conferred the degree of bachelor of divinity; to the others diplomas were given.

The degree of master of sacred theology was conferred on Mr. Kengo Tajima, who graduated from the North Japan College in 1908 and who received from Pacific Seminary in 1913 the degree of bachelor of divinity.

The degree of doctor of divinity was conferred on Superintendent Rathbone of the Northern California Conference and on the Rev. E. L. Parsons, rector of St. Mark's Church, Berkeley.

Participating in the services, by scripture reading, prayer, and the benediction, were the Rev. J. A. Fry, of Berkeley, the Rev. Roy H. Campbell of Palo Alto, and Dr. Walter Frear of Oakland.

In the conferring of the degree of D.D. on the Rev. L. D. Rathbone, mention was made of his distinguished services as home missionary superintendent.

President Nash spoke very impressively to the members of the graduating class, urging them to seek in their work the enduring motives and inspiration of duty, love, the will of God, and joy—that their years of service might be many and fruitful.

In the evening many friends of the Seminary had dinner with the trustees and faculty at the Shattuck hotel, at which time President Nash spoke of the past, the present, and the future. There was loving mention of Dr. McLean whom President Nash thought not forgetful of us today nor idle in our behalf.

Mention was made of the perfect team work in the faculty and of a student body never so large nor so good. Among them is a fine enthusiasm. They believe in the Seminary and reach out for others.

The hope was expressed that it would not be long until new buildings would begin to adorn the fine new grounds purchased recently. The plans are for an administration building, with class rooms, auditorium, dormitory, etc., to cost something like $200,000 finally; and as soon as may be, a chapel which shall be worshipful—such as will lift men's hearts as they look at it and sit in it; and which, drawing men to it, will supplement in manifold ways the religious work now being done in and for the University of California.

Remarks by alumni and friends of the Seminary indicated the place it has in hearts near and far.

Announcement was made of the election of three trustees: Mr. W. E. Woolsey of Berkeley, the Rev. Hugh Elmer Brown of Seattle, and the Rev. F. J. Van Horn as a California member of the board instead of theretofore for Washington.

MR. DOOLEY DISCOURSES ON ALCOHOL.

Mr. Dooley considers in his inimitable way the recent order excluding liquor from the navy, and goes on as follows:

"I used to laugh at th' pro-hybitionists; I used to laugh thim to scorn. But I laugh no more; they've got us on th' run. I wudden't be surprised at anny minyit if I had to turn this emporyum into an exchange f'r women's wurruk. Whether ye like it or not, in a few years there won't be anny saloons to lure th' marrid man fr'm his home, furnish guests f'r our gr-reat asylums an' jails, an' brighten up th' dark sthreets with their cheerful glow. I don't care. I wudden't mind if all th' liquor in th' wurruld was poored into th' lake. It wud make people pay their water tax with a lighter heart.

"But what I'd like to know is, whin all th' breweries an' wine presses ar-re shut down, an' th' pizened ivy flourishes on th' roons iv th' magnificent distilleries iv Peory, what's goin' to happen? This here moppin' up iv alcohol is a quare thing, an I can't make it aut. I've been studyin' it f'r manny years, an' it looks to me like a kind iv a way men hav iv shakin' off th' harness iv civilization, th' same as ye see an ol' horse whin he is turned loose in a pasture kick up his heels an' roll in th' mud, an' th' older he is th' more ondignified he looks doin' it.

"Hogan says that iver since man wint around with nawthin' on him but an apron made iv skins he has burrowed in th' earth an' climbed threes to find something that looked innocint which he cud convart into booze. He says pigs an' men ar-re th' only crathers that take nachrally to alcohol. He says there aint har'ly annything that grows on th' top iv th' earth that can't be turned into this wondherful karosene. It's made out iv sugarcane, wheat, corn, potatoes, grapes, oats, palm threes, cactus, mare's milk, beets, apples, carrots, rice, or artichokes, an' man wud make it out iv mornin' glories, egg-plant, or rubber boots if he cud find nawthin' else.

"Hogan says that in times gone by, whin our ancestors had no more thin shed their tails, they wint out an' broke open a beehive, absthracted th' honey, an' afther givin' th' ol' lady enough to spread on th' childer's bread they stewed th' rest up into a juice that made thim go out an attackt th' village constable with a stone hammer. Hogan thinks alcohol is nicissry f'r a man, so that now an' thin he can have a good opinion iv himself ondisturbed by th' facts. He says that if men didn't have alcohol they'd have hysterics, like th' ladies.

"He says that whin th' distilleries ar-re closed down, as they surely will be, men will be foorced to make their own dhrinks, an' they'll do it. Ye'll see a citizen gin' into his home with a bunch iv sugarcane undher his arm, or maybe some artichokes or a bag iv potatoes, an' th' next thing ye see iv him he comes out in his shirt sleeves an' climbs a tillygraft pole. He says he can make sthrong dhrink iv annything with sugar or starch in it. A few years fr'm now I can see ye pacin' up an' down th' sidewalk an' wondhrin' why ye'er shirts haven't come home fr'm th' laundhry.

"I don't believe all that Hogan says. I guess th' wurruld cud sthruggle along without it if it had to. It's doin' without a good manny things that it used to think was nicissary. But what I'm wondhrin' is what will it be like without th' hateful pizen. It's been poorin' it in f'r cinchries an' no wan knows what inflooence it's had on th' charackter iv th' human race, d'ye mind. If it's as bad as th' docks say it must have had a good dale. There's as much iv it put away ivry day as there is wather flowin' between th' banks iv th' Mississippi River, an' it's a sure thing that some iv it has took holt. Th' wurruld may be betther without it, or it may be worse, but it won't be th' same wurruld. Ye can bet on that.

"In me own study iv it in this here laboratory I've seen it make silent men talkative an' talkative men dumb, cautious men bold an' bold men cautious, a severe man janial an' a janial man cross, stingy men gin'rous an' gin'rous men careful. Whativer a man wants to be whin he's sober an' don't dare to be, he's apt to be whin he's dhrunk. Ivry man keeps concealed in himsilf a hero that he greatly admires but fears to cut loose. Rum releases this splindid characketer, who rampages around f'r a night to th' gr-reat pleasure iv his keeper an' thin retires to his cell. In th' mornin' th' keeper has a headache an' says to himself, 'Why did I let that blame fool out?'

"Now, says I, whin th' dhrink is removed what's goin' to happen? Orators that now pour foorth a sthream iv golden iloquence whiniver they get th' chance will be ashamed to speak above a whisper, an' modest men that was wanst afraid to open their lips f'r fear iv bethrayin' a slight hiccup will burst fearlessly into song. Fellows that ar're now famous f'r their attintions to th' fair sect will dance no more, an' la-ads that wanst wud not dare to thrust thimsilves on a slipp'ry flure will grab th' first girl they see an' go tangoin' like madmen.

"Th' turrible Judge that now, ful iv inflammatory refrishmints, angrily turns th' pris'ner over to th' hangman an' wishes he cud spring th' thrap himsilf, will say, 'Who am I to judge me fellowman,' an' lave th' job to a Magisthrate who was so binivolint whin alcohol was king an' he was a subjick that he let ivvrybody off with a fatherly riprimand.

"Th' whole arth will be turned upside down, so no wan can reckonize it. Repytations that ar-re great now will fade away an' new wans will take their place. We'll have to revise our lists, change minny iv our idees, an' get used to new wans, f'r ye can bet, Hinnissy, that if most iv th' crimes an' a good dale iv th' disease that afflists us must be charged to th' reign that is now dhrawin' to a close, so is much iv th' pollyticks, orathry, music, lovemakin' an' art. Th' new kind may be betther. But it'll be diff'rent an' th' wurruld will be a sadder an' a safer wurruld to live in."

"I don't believe in this here prohybition," said Mr. Hennesssy. "Th' man who dhrinks modhrately ought to be allowed to have what he wants."

"What is his name?" asked Mr. Dooley. "What novel is he in?"

AN OPTIMIST'S NOTES.

Rev. Hugh Elmer Brown, Pastor of Pilgrim Church, Seattle.

We are shareholders in a solvent universe.

The stock of Christianity is soaring; it can never slump.

The speculator in life's highest values attains real prosperity.

Thank God for our age. It is crammed with novelty

and saturated with the scientific spirit. The winds of human inquiry sweep Christianity fore and aft.

The conservative who hugs precedent and hates innovation is as undesirable as the radical who tears creeds to pieces with a chuckle and stamps on them with a whoop.

The true follower of Jesus will reverence the past with its venerable precepts, but he will also be hospitable to new truth no matter whence it comes, what it costs, whither it leads.

The old was once the new and the present new will soon be old. Time halts not; tomorrow becomes today. Under God nothing is stationary; everything is marching.

The soul should stand in filial reverence before the great creeds—those imperial statements of belief—precipitates of great ages—born of noble souls and written between their prayers. The false conservative would cling to them forever; the false radical would toss them to the ash-heap; the wise man will melt them down, stamp their gold afresh for the thought-currency of our own day.

Revelation is not a stagnant pond but a running stream. It is promised that the Spirit shall lead us continually into fuller truth. The statement of our belief demands restatement.

Jesus was a radical conservative. He whipped the traffickers from the temple and yet he predicted the temple's downfall. He rebuked petrified tradition and yet repudiated mere destruction. He freed himself from the shackles of current logic and yet recognized his organic relation to the whole past of his people. He nurtured his soul on the Hebrew Scriptures and yet used them with sovereign liberty and authority.

Jesus was positive yet patient, daring yet cautious, reverent of yesterday yet eager for tomorrow, very broad and yet very deep—above all, thoroughly constructive, building into the new everything of worth in the old.

Here, then, is the viewpoint of the modern man. Let him cherish the past; recognize his huge indebtedness to the past; avoid a stupid and lethargic conservatism; avoid a wild and reckless radicalism. Let him stand and fight for a free study of all the facts whether old or new. Let him say with Whittier:

"Whatsoever of good the old time had is living still.
God works in all things—all obey His first
Propulsions from the night.
Wake thou and watch—the world is gray with
Morning light."

NOTES AND PERSONALS.

The Upper Bay Association presents an excellent program for its meeting at Suisun May 11-12.

Rev. G. H. DeKay is planning a ten days campaign for "California Dry" in Calaveras county early in June.

Martinez church last Sunday sent a telegram to the Senate and House in Washington, D. C., urging favorable action on the petition for the National Prohibition Amendment. It was signed by twenty of the leading men and women of the community.

The Rev. Dr. John Augustine Cull has been invited to supply the pulpit of the First Foreign Church, Hilo, Hawaii, this summer, while the pastor, the Rev. George Laughton, is supplying the First Congregational Church, San Francisco. Doctor Cull is temporarily residing at Camp Meeker, Sonoma county, having passed the greater part of the time since returning from the Hawaiian Islands in Los Angeles and other cities of the Southland.

The annual picnic of the Congregational ministers of San Francisco and vicinity, which was held at Mill Valley on Tuesday, in connection with a similar gathering of the Ministers' Wives' Club, was a most enjoyable affair. The pleasure of it cannot be recounted; it could be known only by experience. Among the things that will long remain in memory is the slow race between Dr. Brooks and Mrs. Robert Walker, which was won by the latter. Many laughed till their faces ached. A snap-shot of the race was taken which will be handed on down the ages.

Among the Churches.

Berkeley, First.—Nineteen persons were welcomed into fellowship last Sunday, eleven uniting on confession.

Ferndale.—Our church is progressing under the leadership of the new pastor, Rev. R. D. Douglass. Our young women have organized themselves into a working society for the interests of the church. Our missionary meetings are well attended and very interesting.

Redwood City.—Tuesday, April 28th, Mr. Arthur Arlett spoke to about sixty men seated around a banquet table. Mr. Arlett spoke on the subect of "The Layman at Work." He was heard with great interest and profit and has a definite message to men. Sunday, May 3rd, seven were received into the church. Among the number were Rev. and Mrs. Chas. C. Kirtland and their daughter, Margaret, also Mother Kirtland.

Martinez.—Six persons, all adults, were received into the church last Sunday, among them being Mr. Stone, who began his pastorate that day, and his mother. Of the others two were a man and wife on confession and baptism. Rev. G. H. DeKay received the new members and conducted communion service. At the close of the service the church gave a vote of thanks and appreciation to Mr. DeKay for his efficient services during the past four months. Mr. Stone begins his work with a united church and every prospect favorable for a successful pastorate.

Glendale.—Large audiences were present at the services on Easter Sunday. Mr. Willisford, the pastor, extended the right hand of fellowship to fifteen new members, four of whom were baptized; seven were received on confession and eight by letter. There has been a steady growth in the Sunday-school, enrollment of which now numbers net 175. Rev. George F. Kenngott of Los Angeles assisted the pastor in a ten-day meeting ending with Easter. Rev. J. H. Lash of Pasadena and Rev. Ralph B. Larkin also assisted in the all-day meeting. A brotherhood is now being organized.

Pescadero.—The First Congregational Church of Pescadero received one member on Confession of Faith at the impressive communion service last Sunday and other members are to be received soon. We are rejoicing over the success of the Easter morning service, which was enjoyed

by about ninety worshipers. The beautiful and dignified service was the result of the combined efforts of our pastor, Rev. Mark C. Munson, and the newly organized choir. The service opened with organ voluntary and processional by choir. Familiar hymns appropriate to the day were sung by congregation and choir. There were also bass, tenor and contralto solos, and from Gieel's cantata, "O'er Death Triumphant., bass and tenor duet and final chorus by the choir. A short but excellent sermon was preached by the pastor. The church was beautifully decorated with white flowers and greens. We have chosen May 17 for "Everybody-Go-to-Church Sunday," and hope to make it as successful as our Easter service.

A FAREWELL TO MR. AND MRS. CARTER.

Last Wednesday evening in the First Congregational Church of Oakland a farewell reception was given to the Rev. and Mrs. Ray F. Carter which was attended by several hundred people, and at which the affection which the people have for Mr. and Mrs. Carter was shown in ways manifold.

From among the many things coming to Mr. and Mrs. Carter during the last week we select and present here a letter from the Church Committee which was in the main as follows:

"The First Congregational Church of Oakland, desiring to express its feeling for you as a man and as a minister, as by your own choice you sever the relations between us, has instructed the Church Committee to send you this letter.

"A year ago an unexpected turn in the pastorate of this church threw upon you, its associate pastor, the full responsibility of serving as acting pastor, during the uncertain and protracted search for a new leader for this congregation.

"We knew it was a peculiarly difficult task we committed to you, full of labor in the affairs of a large and scattered parish, full of delicate questions caused by the uncertain and temporary character of your office, full of possibilities of differences of opinion in the congregation and loss of membership, as frequently happens in times of changing pastorate.

"We now desire to express to you the great satisfaction we have felt in the remarkable way in which you have measured up to the opportunity so offered, by showing an unusual skill in holding together our people, by giving them an able and vital pulpit message that has been constantly growing in power, by going in and out before us with a disinterested and unselfish spirit that has sought only the good of the church and the great cause it represents.

"So we have come to have a feeling of deep gratitude to you for the great service you have done this church, and an admiration for the qualities and spirit that have enabled you to do it so well.

"We desire also to add our deep appreciation for the fine work that has been done by Mrs. Carter, in all these months of labor, in the Sunday school, the mission work and in all the social life of the parish.

"As you leave us, you carry our best wishes for your future prosperity and usefulness in your chosen work, and the love both for you and all of yours for this church, the most from those who have known you best."

This was signed by the following persons: Richard K. Ham, F. H. Seely, J. B. Merriam, Ellis E. Wood, J. W. Phillips, Geo. C. Meeker, H. N. Taylor, James Maclise, C. H. Boardman, H. C. Chappel, C. J. Caddis, C. E. Rugh, Chas. S. Greene.

We quote also from a letter to Mr. Carter signed by Mr. Cary Howard, secretary of the Board of Trustees:

"At a meeting of the Board of Trustees it was unanimously voted that the sum of $500 be sent you as an expression from the church of its appreciation of your earnest, unselfish and helpful service rendered to the church in your capacity of Acting Pastor. Accordingly it gives me great pleasure to enclose herewith the warrant of the church for $500 payable to your order.

"Be assured that you have the hearty and sincere wishes of the whole church for the success and happiness of yourself and family."

Mrs. Carter was remembered also most affectionately by the members of the church, and was given also a purse containing one hundred dollars and a very beautiful pin.

Mr. and Mrs. Carter are in Southern California this week. Everybody is hoping they will remain in California, having made here a large place for themselves in all hearts.

THE REVIVAL AT PRESCOTT, ARIZONA.

A letter from Rev. and Mrs. H. W. Lathe, of our Congregational church in that city, brings the glad news of a revival there which has shaken that city from its foundations for the first time in its history. It began in a unity of faith and prayer and an almost desperate determination among Christians of all denominations. "They all with one accord continued steadfastly in prayer" (Acts 1:14), and a Pentecost followed. Five years ago Dr. Dixon, now Spurgeon's successor in London, was with them, and while he had crowds to hear him, and was an earnest, fearless, eloquent preacher, yet so far as saving results were concerned the effort was a failure. This time there came to them two young men unknown to fame, H. B. DeLaye, of Tyler, Texas, the preacher, and E. W. P. Faffenberger, of Booneville, Missouri, the singer, and they continued with them for three weeks, from March 29th to April 19th, four Sundays and the weeks intervening. Results appeared at once, so that on April 5th ten persons were ready to be received to our Congregational Church. Before the meeting closed, four hundred persons professed conversion with apparent, yes, evident sincerity. A goodly number of these were already church members who felt that they had never truly known Christ till now. One church has doubled its membership. Thirty more (forty in all) are now ready to be received to our Congregational Church. Many have come from our Sunday-school, which has been for years exceedingly well ordered and interesting, but has yielded little fruit till now. The seed has been good and the sowing good, but the soil has been that of the wayside. Mrs. Lathe, with a heart full of gratitude, sees her whole class now alive unto God. It has been a mystery to me that one so faithful, so wise, so winsome, should seem to labor in vain. In due season she has reaped, because she has not fainted.

All classes have been reached. One man fifty years old, notorious for his wickedness, broke down completely in penitence and found Jesus a forgiving Saviour. Other men

prominent in business and in civic life were "fully persuaded." Amcg the young people the work has been most useful. A Y. M. C. A. and a Y. W. C. A. have been organized. The Y. P. S. C. E. in our own church has been made alive. Twelve seniors in the high school and many other pupils in lower grades came out for Christ, insomuch that the Seniors have given up the usual graduation ball, and the Juniors followed this example in omitting the one by which it has been customary to say farewell to the pupils above them.

The revival continues, though the evangelists have departed. Prayer-meetings abound. Christians "give diligence to keep the unity of the Spirit in the bond of peace" (Eph. 4:3), even though they are not all in one place. The harvest has not ceased. My friends write of those who have not yet been brought in as coming, and have no idea of ceasing to seek and save. "The new converts are all ready to take the town for Christ. They say, 'Only harness and lead us.' Leading men say, 'Let's make religion first now in Prescott.'"

The evangelists are spoken of as men "thoroughly consecrated—young men that have left all that wealth or social standing could afford them, to heed the call of Christ to evangelize. And nowhere do they labor in vain. They are spoken of as fearless in their assaults on prevailing vices and especially on the saloons. Of course this awakened opposition, so that Mr. DeLaye's life has been threatened. Tom Payne's Age of Reason has been circulated as an antidote to the Gospel, and the evangelists denounced as "in it for money," which, Mrs. Lathe says, "is certainly a joke here."

I quote what she writes concerning this evangelist, for he seems to be just the man needed in our California cities of the size of Prescott—having 5000 to 6000 inhabitants: "Everybody loves him. He is fearless, consecrated, tactfull, wise,—as Mr. Lathe says, the best evangelist he ever heard. He is wonderful in drawing the net, and persuasive, especially with men, through a mixture of tenderness and severity. The more we heard him the better we liked him."

W. C. P.

ANNIVERSARY AT CAMPBELL.

The Campbell church held its annual meeting and 25th anniversary April 30th.

About 150 sat down at the supper. The business meeting was splendidly harmonious and the report showed things in the best of shape in every way. Our expenses were the largest for some time but we came up to the end with all bills paid fully. No one who was elected to office declined, every one taking their share of the work cheerfully. Among the items of business were: Adopting the National Council statement of faith as our own; changing the church year to meet with the calendar year, so that our annual meeting instead of coming the last of April, now comes the first Wednesday after New Years day; arranging for better ventilation for the auditorium; getting some needed new chairs for the Sunday school work, and planning to purchase new hymn books—possibly the Pilgrim Press new hymnal—as a memorial for our beloved sister Mrs. Ada Nelson, who was recently "promoted."

The program for the evening went off splendidly.

There was an historical sketch by Dr. C. N. Cooper. Also greetings from former members and friends, and five minute addresses by former members.

Sunday, May 3, Mr. Atkinson spoke in the morning on "Facing the Future." In the evening there was an Inspirational Address by Secretary Miles B. Fisher, with greetings from the fellowship.

Mr. Atkinson's pastorate here makes him dean of the local association, 3rd in the state. The Campbell church is one of but four in our Conference that has never received aid from either the Church Building Society or the Home Missionary Society.

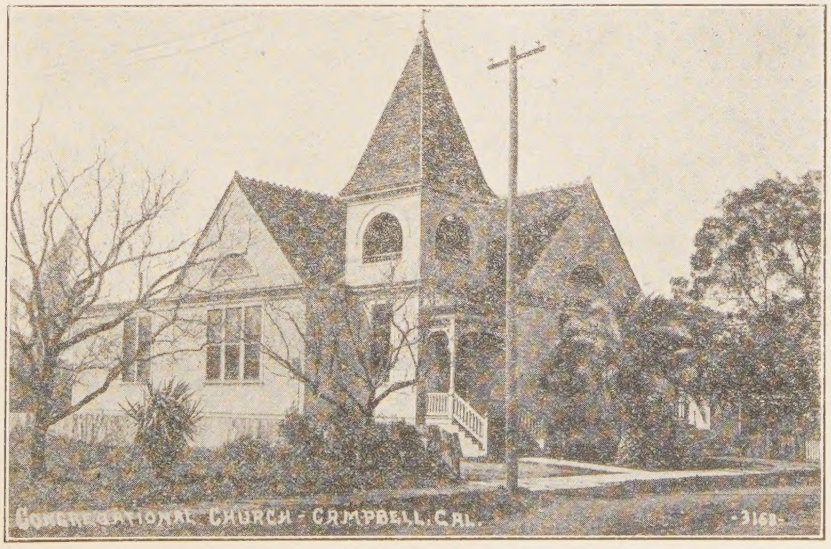
The church faces the future with splendid spirit and we look for "larger yet." Twenty-six joined the church this past year, seventeen on confession.

OREGON LETTER.

By George H. Himes.

Rev. Edward A. Harris closed his pastorate at the Hood River Congregational church on February 28th and began work at the Hillsboro church. New electric light fixtures have been put in the church, and plans are under way to improve the church interior radically by reseating, recarpeting and redecorating it. Mr. Harris will return to Hood River and deliver the baccalaureate sermon to the high school class on May 17th, at which time two of his childen will graduate.

Rev. A. C. Donat, of Cadillac, Mich., was called to the pastorate of the Hood River church on April 19th, but it



is not yet known whether the call has been accepted or not.

At the communion service today in the First Congregational church twelve members were received.

A few months ago the Portland Remedial Loan Association was organized and began doing business on February 9th of this year. Since then five hundred loans have been made, ranging from $5.00 to $150.00 at the rate of two per cent per month, secured by chattels, and payable in installments of one dollar at a time, if desired. The object of the organization is to block the efforts of the pestiferous "loan sharks" who prey upon the misfortunes of poor people by charging six, eight and ten per cent per month for short loans, compounding every thirty days; and in the event of non-payment of the whole amount to resort to harsh measures for recovery.

Hon. Rufus Mallory, an eminent lawyer of this city and an ex-member of the 40th Congress, died on April 30th, after an illness of three days. He was born of Connecticut parents in Coventry, Chenango county, N. Y., June 10, 1831, and was the youngest of eight children. While his parents were farmers, he decided while yet in his early teens to become a lawyer. In 1851 he became a clerk in a store in Andover, Steuben county, N. Y., one of the partners in which was a well-read lawyer, formerly of New Hampshire, who gave him access to his law books, to the study of which all his leisure hours are devoted. In the fall of 1855 he removed to Henry county, Iowa, where he studied law and taught school until 1858, when he removed to Oregon, first settling in Douglas county at Roseberg, and was admitted to the bar in 1860, and was elected prosecuting attorney for the first judicial district the same year. And from that to the present time Mr. Mallory has ranked high as an able lawyer, clean in all the relations of life, and always setting a good example for the younger members of the bar to follow.

His funeral was conducted yesterday by Dr. Luther R. Dyott of the first Congregational church.

As a memorial to Mr. Frank M. Warren, Sr., who for many years was a most faithful member of the First Church, of this city, Mrs. Warren, the daughter of the late Rev. George Atkinson, D. D., and her sons and daughters, Frank M. Warren, Jr.,, George A. Warren, Miss Frances E. Warren and Mrs. Grace E. Munroe, have expressed their intention to give the church $5,000 as a nucleus for an endowment fund to aid the benevolences of the church. This certainly will be considered a most fitting memorial of one of the best friends the church ever had. Mr. Warren, it will be remembered, was one of the victims of the Titanic horror of April 18, 1912.

Portland, May 3, 1914.

The Home.

THE RESTLESSNESS OF THE MODERN WOMAN.

Seeking to Solve a Pressing Problem.

"And I am tired, so tired of rigid duty,
So tired of all my tired hands find to do,
I yearn, I faint for some of life's free beauty.
Its loose beads, with no straight string running through."

The woman who whimsically quoted these lines to me had a devoted husband, a beautiful child, a pretty home, all the necessities and many of the luxuries of life, yet she was not contented.

"No, I don't know what I want," she said in answer to my question. "I suppose I've no right to want anything, but I do—the 'loose beads,' I fancy."

She was not a woman who held advanced ideas; she was up to date, but she was not at all in sympathy with the suffrage movement among women, nor was she a radical reformer along any line. She was just a sweet, true, intelligent, wide-awake, home-keeping, home-loving wife and mother, yet she realized that her life was not completed by this. Perhaps, in a vague way, she felt it ought to be, but she was honest enough to say it was not, frank enough to admit she wanted something more; what, she did not know, but she "wanted something." Her problem I could not solve, for she had given me a greater one.

I thought long and earnestly, then I decided to propound my problem to certain people in my circle of acquaintance.

Perhaps my selections from among my friends might seem a little peculiar, but I did not want the hackneyed views of people generally consulted on such subjects.

As a Woman of Culture Sees It.

The first person I addressed was the widow of a man who had been very prominent in public life. She had lived much in the public eye, owing to her husband's position, traveled a great deal, was a woman of wonderful culture and tact, combined with a magnificent mental endowment and development.

I found her fashioning some charming opera bags, which I knew would find their way to her friends sooner or later.

"You will pardon me if I keep on sewing, I know," she said, after she had greeted me in a way that made me feel that I would rather be there than any place else, and that she would rather have me.

"Dear lady, I love to watch you sew, but today I want you to solve for me a problem that bothers me very much."

She laid down her sewing instantly, drew her chair nearer and quietly waited.

"Why," I asked abruptly, "are all the women so restless nowadays, and why do they all want something and yet not seem to know what they want?" Then I told her what the woman who had been the direct inspiration of my question had said, and I quoted the lines.

For a long time my friend did not answer, then she said: "I know what you say is true. I have often pondered over it myself, and I have concluded that women are so busy with the accessories of living that they have no time for the living itself. Their fundamental duties as wives, mothers, housekeepers and homemakers are made so easy for them by modern science and modern invention, they have so much leisure that the accessories come in—the club, the fad of the hour, the beauty parlor, the constantly changing fashions. Women work harder and fag themselves out more completely filling their leisure hours than they would in doing a washing every day.

"I believe what the average woman of today needs is a thorough study of herself, and after that the uprooting of a selfishness that is really alarming. Contentment lies in giving, happiness in bringing happiness to others. Sometimes that is a hard thing to learn, but it will ultimately prove itself every time. I am afraid I have answered you but poorly, my dear."

"No," I smiled, "you have helped; you always do."

The Priest's Reply.

I left her stitching for some one stitches of love into the little bags she was making, and betook myself to an Anglican priest whose understanding and patient graciousness had solved problems for me before, though I was not of his

denomination. I gave him my question in the same form. He answered at once: "I see good in all this restlessness. It is not confined to the women alone, but is sweeping our land in all ways. Do you not see that it shows that the people, both men and women, are thinking deeply? They are getting out of the rut they have been in; they realize that they lack something, and they are restless. Ah, it is good"—his fine face glowed—"it will bring but good. It is God-sent and will bring them nearer to God. That is what they need."

He was right, I reflected, but he did not tell me enough. So pure and simple is his own life that he did not see all that I meant. I, too, believe that this restlessness will bring good, but I wanted the tangibility of that good.

What the Scholar Said.

I next gave my question to a man known as a scholar, a thinker and a worker. He growled his rather surprising reply, "Because we are raising a race of intellectual devils." At my look of wonder, he went on: "We are becoming so sure of our ability to conquer everything, explain everything, by our own power, that we are letting go of the finer things, the mysteries that make life sweet. When people get where they can do all, account for all within themselves, and so do away with all need of faith—well, no wonder they feel the lack of something. If they would get out and enjoy the sunshine, instead of trying to convert it into heat for practical purposes, and could look at a waterfall for the sake of its own grandeur, without at once calculating what horsepower it would supply—see what I mean?" He ended as abruptly as he had begun.

The Spinster's Solution.

Then I laid my problem before a woman who at forty was unmarried and bravely making her way in the world. She replied concisely: "Men and women spoil each other too much. They stamp out their own individuality in trying to please, and the result is they at once—especially the women—feel the lack of something which if they but knew, is their own personality." And she would permit of no argument.

I knew what the people of the past generation would say to me; that women should find all their life in their home, and that they should have more children. I knew what the coming generation would say; that women should be given an equality in all things, their proper place in the world and so on. I did not need to ask any of these.

I found but one more on my list, and she was in my own home—my cook, a faithful, old-time Negress, whose natural shrewdness and constant good nature had helped me through many "blue days."

A Doctor's Remedy.

On my way home, however, I met my family physican and I put the question to him. He answered immediately: "Nerves, nothing but nerves—live too fast and too artificially—are too introspective. As soon as a woman gets to thinking about herself all the while, there is the mischief to pay." True, but somewhat unsatisfactory. I consoled myself by reflecting that I had really not intended asking him.

The Cook's Secret.

Upon reaching home, I went direct to the kitchen and placed my problem before Dilsey. She scraped some dough from her hands and grinned at me, then she said, confidently: "Ah knows what you all means all right, an' Ah'll tell you, Miss Marian; dey jes' don't see the bright side of things. You knows dere's always something bright even when things is a hurtin' an' dey jes don't see it—yessum, an' dey don't know, either, dat if dey can't find no bright side, dey can jes pitch in and polish up de dark side—yessum, dat's why."

I have both a philosopher and a cook in my kitchen, and I caught myself wondering if hers were not the greater wisdom after all.

The bright, the happy side of life—it was worth studying. To be capable of happiness is to be truly great; to glean from sorrow and adversity, joy and strength; to lighten another's burden when our own rests heavy—these things require the mastery of ourselves to an extent we, perhaps, have not yet reached, and we are restless, ever seeking. When we become broad enough that we know that we do not belong to ourselves, or even those nearest and dearest, but to all humanity, we shall have gained for ourselves a working purpose—therefore serenity and contentment.—Faye Pratt Small, in The Congregationalist.

For The Children.

MAY DAY WITH THE WILLOW WIMPLES.

"Pussy pussy pussy wil-will-willow," drawled Ned from the sofa; "pussy pussy,—"

"Mew," came the answer—one, however, which the boy was not expecting, and right up to Ned came Puss Whitefoot to be stroked and petted.

Ned patted her affectionately for a few seconds, then said as solemnly as he could, "Run off, now, Pussy Whitefoot. I was talking 'bout the pussy willows that are on the trees—not 'bout you, you are of more count in the world than they are, but I can have you all the time and I can just have them these days.

"Mew," said Pussy Whitefoot, sheepishly and sneaked out of the door. Yet I do not see as there was any occasion for this confusion.

When left to himself again, Ned began to think how nice it must be to be a pussy-willow. "Why, I really would like to be one," he said.

"You'd better be one of us."

Ned turned around in surprise to see who had spoken in such a squeaky little voice.

He saw upon the window sill the dearest, nicest, softest, little being that ever was. Its coat was of downy yellow fur, its feet and hand of glossy brown, its eyes were brown, too, and about the size of the head of a pin.

"Who are you?" he asked in a voice that showed no surprise.

"I am one of the Willow Wimples," he answered.

"So are we," came a chorus of squeaky voices, while more litle Willow Wimples than you could count came jumping and rolling in through the little inch-high space where the window was open. The window sill was crowded with the little people and yet they kept coming so the first comers hopped on to the floor or into the air, where they floated about in all directions as if they were thistle-down.

"My, I have lots of company, haven't I?" exclaimed Ned, joyously.

"I should say that you had," replied the little fellow who had first entered the room.

"And I'm glad that you've come," said Ned warmly.

"And we are glad to be here," replied all of the Willow Wimples.

"Just look round and make yourselves at home," said the laddie.

"With pleasure," replied the tiny guests and they immediately began to make a tour about the room. Those upon

the floor skipped about on their brown legs, those in the air floated from one corner to another. Ned looked at them very closely to see if they had wings. He held out his hand to catch one and several came and lighted with a merry laugh upon his open palm. He examined them very closely and found out that they were wingless.

"What strange little fellows you are!" exclaimed Ned, "to be getting about as you do without wings."

"Ha! ha! ha!" laughed the Willow Wimple. Then they began to visit every place that could be visited in the room. They perched upon the pictures on the wall and looked behind them to see what might be there. They slipped into his bed slippers, which were behind the door, and nestled up closely together, thinking that they had found the coziest bed in the world. They clung to the lace curtains at the window and had a delightful swing on them, for the window was open and the wind blowing through. They seated themselves in the rocking chair and Ned rocked them very gently, so very, very gently that they were all fast asleep before Ned knew it.

"My, this will never do!" he exclaimed. "I can never learn anything from them if they sleep while they are calling on me."

He waited a moment or so in silence. Presently the Willow Wimples began to snore. This made Ned laugh and he laughed so heartily that all of the Willow Wimples awoke and rubbed their eyes and began to look about to see if there was anything in the chamber which had thus far escaped their sight. They noticed for the first time the keyholes to the closet and to the old-fashioined secretary, which had been in the family for one hundred years and which belonged now to Ned. Mother had told him that there was great rejoicing in the family when a child was born to be the owner of this piece of furniture. As to Ned he did not care much about it, not so much as did the Willow Wimples themselves, for they were now peering through the keyholes of the secretary—more than that, they were sliding right through those keyholes themselves. It was almost no time before they were all out of sight and Ned laughed heartily at the antics of his callers. It was not long before he heard them chatting merrily, for they found many things within the secretary drawers about which to talk.

There were books and pieces of candy which they at first intended to eat, but they finally decided to leave the sweets for Ned.

In due time the conversation ceased and the Willow Wimples came flocking in single file out of the keyholes. In time the last one was out in sight and Ned began to ask them who they were and whence they came, but they seemed not at all willing to answer his questions and without even saying good-by or asking Ned to return their visit they all departed out of the window through which they had entered.

There was a stir upon the sofa. Ned rubbed his eyes. "Why, where are they?" he asked. Then he laughed and added, "O, I've been asleep and what a funny dream I have had, but I must hustle if I go on that May party."—Alice May Douglas.

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